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Old men and women should always be addressed as *dama* "grandfather" and *kuka* "grandmother" among the Miskito, the use of their personal names in talking to them being considered very irreverent. 601

Two men or two women may exchange their names, or merely some sort of personal property, in form of friendship, as a pledge of perpetual amity; they then call each other *libra*. This habit is common among the Miskito and is also found occasionally among the Sumu. Such friends are as dear to each other as brothers, and an Indian may trust his wife with perfect safety with his *libra*. 572

SALUTATIONS

Common form of salutation.—Handshaking (M.: *mihta sibaya;* T., P.: *tiñ isihnis;* U.: *tiñ isihnika*) constitutes now the general form of salutation, but this habit seems to be of foreign introduction. When two Indians meet the one will say: "How are you?" (M.: *nakas*, abbreviated from *nakki sma;* T., P.: *parasta;* U.: *yampara*), while the other replies: "I am well" (M.: *diñkwa sna;* T., P.: *yammi lik yuñ;* U.: *yamka yuñ*). When they take leave, the Miskito will say to each other *disabi*, contracted from *disabya* (for *yawan kli disabya* "we will speak again"), which corresponds to the Twahka *yulbûdarañ*. The Twahka will, however, more frequently make use of the general form of salutation *parasta* upon separating, whereas their kindred say *kaltaldarañ* (P.) and *kaltalwarañ* (U.), that is "we will see you again." 576

Upon Indians returning from a prolonged absence their female relations will sit down in a corner of the hut, throw a cloth over their head, and begin to cry with a dirgelike song.

Reception of visitors.—There are no communal houses for the reception of strangers; the latter are generally directed to the dwelling of the headman or sukya. Visitors arriving by canoe may give notice of their approach by blowing a conch shell. If a party of Indians arrive at a settlement where the men are absent they do not land unless they have near relations there, but they talk with the women from the canoe. 574

In former days the reception of a stranger or visitor appears to have been of a more demonstrative nature than now. Exquemelin (English edit.: 252), referring to the Miskito of Cabo Gracias a Dios, states that "the host goes a distance of three or four hundred steps out of his hut to receive his guests, and upon their approach he lies down flat upon his face without any motion, as if dead. The guest then lifts him up and together they go to the festival. Here the guests in turn lie down, and the master of the house lifts them up one by one and with his hand leads them into the cottage to a seat." This form has been out of use for many years. Nowadays the host does

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514 not go out to encounter his visitor, but receives him with a handshake in his hut or at the doorway.

Among the Sumu (Twahka and Panamaka) I have observed occasionally that the guest walks into the house of his host without speaking a word. The latter then addresses him with the words *diwana man* "have you come?" to which the other replies *diwana yañ* "I have come." He is then motioned to one of the low wooden seats or to a hammock. The master of the house then calls his wife or daughter to bring him some wabul or other beverage or food. If the guest is well known to the women they will decry the drink or food offered, while the guest is supposed to praise it. If they do not know each other the wabul is brought without the exchange of a single word. The visitor is never questioned while he is eating, as that would be a breach of etiquette. When he has finished with the food the master of the house will inquire where he comes from and what brought him to his dwelling. He generally asks him also if he saw plenty of game on his journey and if the latter is lean or fat. When the visitor departs he merely says *yawa yañ* "I am going," and he goes, while the host replies, almost laconically, *yawa man* "are you going?"

201 Kissing.—Among these Indians kissing is absolutely unknown. They manifest their affection by merely smelling the scent of the other person, rubbing their nose against the latter's cheek with a snuffing action; this custom prevails in large areas of the world. Parents rub their nose against the face, neck, or body of their baby, inhaling the scent as in snuffing, but they never touch the child's skin with their lips. The words "to kiss" or "to smell" are translated by the same phrase (M.: *kia walaya;* T., P.: *waya dakanin;* U.: *wiñka dahnaka*), which literally means "to hear the scent." Among the Sumu (and the neighboring tribe of the Rama as well) our manner of kissing is abhorred and looked upon as a mild form of cannibalism.

TIME RECKONING

211 Pyu or Peruvian quipu.—Primitive forms of the complicated *quipu* of Peru are in existence among both Miskito and Sumu. They consist of a single cord with knots and are called *pyu* or *piu* (S.: *ma*), a word which is etymologically related to *quipu*. When the Indian departs for a voyage he gives his wife a string or cord with as many knots therein as the number of days he expects to be absent, each knot corresponding to a day. The woman severs one of these knots every night, and in this manner she knows at a glance at the *pyu* how many days her husband will still be absent, for the latter arrives, if well, on the very night on which the last knot is cut off. When